THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

December, 1953 — No. 12

The **cover** shows Dr. Frederick May Eliot, president of the American Unitarian Association, and Dr. Robert Cummins, then superintendent of The Universalist Church of America, following the ceremony launching the Council of Liberal Churches (Universalist-Unitarian) October 8, 1953.

Theodore A. Webb, minister of the First Universalist Church, Canton, New York, is the vigorous attorney for the defense of western man's precious heritage, the living spirit of Christmas, in his **Brief for Christmas.** Mr. Webb pleads effectively for that depth of comprehension which alone enables rational liberalism to avoid the pitfall of sterility.

Lottie C. Hersey (Mrs. Harry Adams Hersey), who has given a lifetime of devoted service to the Universalist Church, needs no introduction to Universalists. Mrs. Hersey, at our request, wrote **It Really Is a Home,** a charming picture of the life in our Doolittle Home for the Aged, at Foxboro, Massachusetts.

Russell L. Lincoln, minister of the Universalist Church of Farmington, Michigan, came into our fellowship from orthodoxy. Mr. Lincoln, who is enthusiastically committed to religious liberalism, believes that it takes **Courage To Be a Universalist** and to remain a Universalist in this reactionary generation.

Arthur Peacock, our London Universalist leader, writes a **British Letter** which tells a heartening story of fellowship of English liberal religionists with our Dutch friends.

Dr. Brainard F. Gibbons, general superintendent of Universalist Churches, begins in this number a series of **Conversations With Universalists.**

A Brief for Christmas

Theodore A. Webb

And the word became flesh and dwelt among us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth.

I COME to you to plead a case today.

I come into this court of modern man to make an appeal, realizing a decided disadvantage, namely, that the scales of *our kind of justice* are weighed against my defendant, for, obeying reason's laws, I come to defend more than reasoning.

My client is the mythmaker. He is the talebearer. He is the high priest of the romantic, it is alleged. But he is also the comforter of the weak, the consoler of the sorrowful. This man is a poet. He is a lover of beauty. He makes the abstract *plain and simple.* He is a man who takes the dirt and the grime and makes them divine. He finds filth and seeds it down to sweet clover. Perhaps he is generous with rose-colored glasses, discarded by foolish children who have worn them until they have reached the critical teenage; he takes them and gives them to harried folk who have lost their way and are disillusioned with life.

For what crime in this modern, reasonable, functional world is my client indicted? . . . Among other things he has been heard to claim the following:

> There was once a man who came to earth who was really God, "of the same substance" with the Father. Secondly, my defendant allegedly has said that God was carried in the womb of an earth-child. Third, he is accused of having claimed that God came here as a man to heal an old and weeping wound inflicted on the body of mankind by one Adam.
>
> Woven in and around this pattern are interesting and intriguing stories to supplement the claims. Associated with the story of God's birth are beautiful and touching allegories, one, concerning an announcement by angels that God was coming; two, concerning the miraculous virginity of the woman who was to bring forth this child; three, concerning a star shining to direct certain foreigners who came to witness the birth; and four, concerning certain poor shepherds who heard angels sing.

But the defendant has committed a worse felony than the telling of these tales. *He has said they are true!*

What shall we Universalists say? We who are intelligent, we who are in the western, liberal tradition? What shall we say who are honorable men, — as Brutus was an honorable man. . . . Do I hear an objection from the prosecuting attorney? Does he say that I am assuming the guilt of the *jury* by this turn of a phrase? I withdraw my statement.

What shall we say of my manufacturer of magic, my mythmaker?

I wonder sometimes if Voltaire and Charles E. S. Wood, and the company of the gods, do not laugh at us who are children and students of a Cartesian world? who are rationalists? we who are correct and precise in all we think and do? *Why* would the gods laugh? . . . My client told a story. He was caught up and swept away with his own enthusiasm. Gullible people listened, enthralled. This was the beginning of the tale. *And we have taken it seriously!* We have been so bothered by others' continuing gullibility that we, too, tend to lose the significance of the ancient stories. The gods laugh at *us* because we take it so seriously and solemnly. . . . Do the storytellers say it is true? Of course, it is true. And yet it is not. *We* are not wise enough to see it as both true and not true.

Do you remember Mitch's angry accusation in Tennessee Williams' play, *Streetcar Named Desire?* Mitch says, "Lies, lies, inside and out, all lies." But Blanche answers, "Never inside, I didn't lie in my heart . . ."

My client is like millions of people in the ancient world. Most people in those olden days were wandering souls who had few attachments. Insecurity was the order of the day. Love and vital concern for others was a haphazard, hit-or-miss occurrence. There were no assurances that any *body,* or any power, *in* the world or *beneath* the world, cared or was concerned. And then in the dark night of a horrible epoch in history came relief from tension, release from purposelessness, surcease from precariousness. Like a shooting star, a bright curiosity piece, Jesus came and went.

And after he *went,* he was discovered!

Every religious culture has its childhood and youth. After Gautama Buddha died, his disciples and the first converts to Buddhism told fantasies as fast as they could talk. This embryonic period in a religion's history and these stories that come out of it are not something to argue about. *They are something to*

appreciate. The more beautiful and fantastic, the more credit to the man. We will someday vie with other religious cults to determine which genius was the greater, — reasoning deductively from the general reaction to the particular merits and power of the religious personages involved.

My client became a devout convert to this so-called Christian cult. He was introduced to a group of people whose lives seemed to have been quickened and made meaningful by Christianity. Some of them had experienced cures. Miracles were occurring. The black daze of nothingness which pervaded the times was suddenly colored and brightened.

Jesus. It was Jesus.

Some of the theological scholars today are presumptuous enough to think they can define God with words. Why not, my client claims, define God with a babe, a child, a man, rather than with words? My client is to be praised for making the abstract simple and, therefore, helpful to simple and struggling souls. Or would you rather take in place of his definition, say, that of Alfred North Whitehead's as he writes in *Process and Reality.* "God is the presupposed actuality of conceptual operation in unison of *becoming* with every other creative act."

But you say my client is accused of saying Jesus *is* God.

It is not easy to distinguish between the *word* and the *thing-itself.* First, it was that Jesus *brought* the Word. The next thing my client knew, he was saying that Jesus *is* the Word. Even a noted contemporary author, Stuart Chase, says, "I find it difficult to believe that words have no meaning in themselves." Out in the west, one cowpuncher was so exercised by the dramatic job being done on the stage of a theatre that he shot the villain of the play. To him, the Word was the man.

The time comes in our lives when we understand this. It is when we are touched by tragedy; when we sense that we are the pawns of men, of movements, of institutions; when we accept our social responsibilities and begin to be faced with the task of making cruel decisions; when we submerge our personalities beneath the weight of social pressures; when we lose our sprightly idealism; when we are compromised into nonentity; when we are frustrated and torn by the forces of fate and fortune, — then you and I will feel more sympathetically the terrific impact that Jesus made in that epoch of the history of man. . . . God showed an interest! Mary not only brought forth a babe in a manger named Jesus. The very universe sent forth *from its own womb,* a significant message. That message from the depth of the cosmos said to people, "I care!" "The very hairs of your head are numbered." . . . That was what Jesus intuited from the universe, — that life is not fruitless. It is not wind and water.

So we see, our client has been saying that there was more than the figure in history, — than that flesh and blood, than Jesus of Nazareth.

What will you do with the accused?

I don't care . . . Not for his sake do I care. He has already been embraced in the loving and understanding arms of history. He is a tale that is told. I care what we do with him *only for our own sakes.* The question is, do we see the babe of Bethlehem, and the Virgin Mary, and the Deity of Jesus as truth? They are historic assertions. They are dated "truths." They are not to be profaned. We are to try rather *to understand* and to be taught by the past. The past, my client, will never be taught by us. The past and he are passive. Our lessons and our sermons, if they are addressed to him, fall on dead ears. He already knows the ecstasy of believing that God cared enough for people to come to earth.

As long as we remain spectators we shall smile knowingly about the foolishness of men's commitments. The activists, the believers, will not smile back at us saying to themselves, "They do not know." They will weep, rather. We have not bothered nor annoyed them by condemning them for infantile thinking and theologizing. They knew something about God's goodness, and in their terrible and wonderful simplicity, they embellished their sparkling theory and so, forever and ever, world without end, men will be touched by the childlike faith of childlike men and women in the childhood of Christianity. And men will forever wonder if perhaps *they* did not come closer to the reality of the universe and God than we have or ever shall.

In willing submission to the heart which, as Pascal says, "has its reasons which the Reason cannot know," let us *feel* the poverty, the hopelessness, the injustice; let us try to grasp at the philosopher's stone for answers (a hard and slippery stone, isn't it?); let us ask what we are here for and know we do not know; let us feel the tragedy of cruel death which blots out the parents of a few weeks' old babe because of what man can do to man. With all of these felt pressures making life most miserable, then let us go humbly to the manger — where God has peered out from the vast complexities of his home, the universe, and now lies in a straw bed, in the form of an innocent babe. And here let us give heartfelt thanks.

Persons and Events

The Council of Liberal Churches (Universalist-Unitarian) came into corporate existence at 16 Beacon Street, Boston, October 8. The picture shows the Rev. William W. Lewis signing Articles of Incorporation, Dr. John H. Lathrop, Mrs. Grant A. Butler, A. Ingham Bicknell, the Rev. Edna P. Bruner, Alan F. Sawyer, Dr. Robert Cummins, Dr. Frederick May Eliot.

New York Universalists honor their long time leader. Dr. Max A. Kapp presents a purse of one thousand dollars to Dr. Fred C. Leining, retiring after twenty-four years as superintendent of Universalist Churches of New York State. The occasion was the New York Universalist Convention at Herkimer in October.

It Really Is a Home

Lottie C. Hersey

DOOLITTLE HOME, what does it mean to you? To twenty-three men and women it is really home. In no sense is it an institution except as there are a few rules because of legal requirements. In most instances, the residents are much freer than they would be in their own homes. They have no responsibility for the management, upkeep or provision of the home.

In former days, many of the residents helped with the work. Now, only a few are able to do so. The staff of six do a marvelous job. When I came, the first thing each resident said to me was, "We have a wonderful matron. She is the best ever." Hearing it from everyone, I was a bit suspicious. I thought this sounds fishy. They must be trying to cover up something. It was not so. Mrs. Carter is well fitted for her job. Her only fault is that she never spares herself although she is insistent that the other members of the staff do not overwork. No one knows how she is able to do all she does.

The home is spacious, well-furnished and adequate. Everything possible is done for our comfort and well-being. While one must be well for his or her age to be admitted, after one is here whatever illness develops, the resident has the best of treatment and care. Residents are expected to care for their own rooms and personal laundry if able. Otherwise, someone does it for them.

A visitor the other day said, "Oh, it is so clean." So it is every day in the year.

Of course, we are all people from different environments and traditions. All have been hard working, efficient people in some line and it is difficult sometimes to give up "kinging," but the atmosphere of the home is most friendly and helpful.

We have active church workers from Detroit and Cleveland; two from Washington, D. C.; one from New Jersey. The others are from New England.

There is a variety of interests. One woman has been a music teacher and her books for children are still sold. At ninety, she still does a lot of handwork. She has made quilts, braided mats and makes little baskets and booklets from used Christmas cards. Last Christmas, she sent about two hundred booklets to handicapped children.

Since the Home was started because of the need of a minister, it is perhaps interesting that there are two ministers, one minister's wife, two ministers' widows here at present.

Most have some plants in their rooms. A year ago, we were fortunate in having a resident come who is an experienced gardener. He spent most of the daylight hours every day it was possible to work out of doors on the place and greatly improved its appearance although Mrs. Carter had previously looked after the flowers. We have flowers in the house most of the time and furnish them to the church also. This year we have a woman resident who knows her flowers too. She has started a flower garden down back of the regular gardens so that any resident who wishes may go and pick some flowers for her room. Some of the women can still sew and make their own clothes. Others, because of failing eyesight or other disabilities, can do very little. To them, the radio and television are a boon. Reading aloud to a group helps pass the time. Some play bridge.

We have an organization called the Social Circle. In some churches, it would be the Ladies Aid. It is nearly one hundred years old and now only members of the Doolittle Home belong. Their sole aim has been to help the local church and until recently, they have earned one hundred dollars for the church. We have a speaker once a month and serve light refreshments. Three times a year, we have a birthday party for those whose birthdays occur in those periods. We have a special supper with favors. The Washington church furnished the money for them last year. The Attleboro and North Attleboro churches each give a Christmas party with individual gifts.

The Unity Class of the Foxboro church give a Valentine Party each year. Other groups come and entertain with readings, music and pictures. Our oldest resident is ninety-three years old. The youngest is sixty-six. There have been one hundred and eight since the Home opened. We are as different as most people in a family are, but alike in our appreciation and thankfulness for the good fortune that is ours.

One of our most loyal and versatile residents is a woman almost eighty-nine. She sews and makes her

own clothes, cares for her roommate. Forty years ago, she was keeping house for her brother. She seems very frail. He died and she became the first nurse here, having an infirmary in the ell of the original house. She served seventeen years as a nurse and ten years ago, she came back as a resident. She sews for the sales, helps serve at her table and in clearing up the breakfast. She writes poetry and a year ago, she sent a poem to the *Sunshine Magazine* and has had over one hundred letters from people who were helped by it. Who shall say when our influence ceases and we cease to be of value in the world? Here is the poem:

Twilight Dreams

I am just a little lady
Grown very old and gray.
Sometimes I feel quite lonely
As I go along life's way.
But mostly I am happy:
There's much to see and do
In this world so full of beauty
And the sky so heavenly blue.
Tall trees with arms uplifted,
Wear sleeves of leafy lace,
And gently with the zephyrs
Wave to and fro with grace.
I like to watch the shadows
On grasses and the flowers.
To see and feel the freshness
That follows after showers.
I've known both pain and pleasure
In living all these years.
I've learned that after sorrow,
God wipes away our tears.
Now if my days are numbered
Rich memories are mine.
They cling and twine about me
Like blossoms on a vine.
I'm just a little lady
Grown very old and gray.
And when life's twilight deepens
With the light, I'll fade away.

Photo by Duette, Boston

Dr. Nils Y. Wessell, who has been elected eighth president of Tufts College. Arthur J. Anderson, president of the board of trustees, announced the election at the annual trustees' dinner for the faculty and their wives in the Henry Clay Jackson Gymnasium, October 29.

THIS IS WHAT YOUR MINISTER FACES

Factory workers and store clerks have fared well in fighting the skyrocketing cost of living the past twelve years compared to members of one of the poorest paid professions in the world's richest nation—the clergy.

To find out if clergymen's incomes had kept pace, the research staff of the National Council of Churches delved into salaries of Protestant ministers. It found in a preliminary study that not only had clergymen *not* been able to keep up with the rising cost of living, but in terms of purchasing power, were nearly thirteen per cent worse off in 1951 than twelve years before.

Comparative figures of official U. S. government agencies showed that during the same period, in terms of 1939 dollars, income of persons in manufacturing had increased forty-two per cent and employees in service trades thirty-three per cent.

"The plight of the clergyman today is painfully obvious when his earnings are compared with others," said Dr. Benson Y. Landis, associate director of the Council's department of research and survey, which will publish the study in the 1953 Yearbook of American Churches.

Courage To Be a Universalist

Russell L. Lincoln

THERE is the familiar story of the American couple who adopted a French baby. On returning to America, the new father turned to the mother and said, "Well, I guess we had better learn French." "Why?" asked the surprised mother. "Why, so we can talk to our baby when he begins to speak!"

It is a well-accepted fact in our day that children get their emotional conditioning as well as most of their ideas from their parents. A child becomes an adult whose life orientation is dependent upon the kind of parents he had as well as the type they had before him. One can always understand the ideas of parents when he listens to their sons and daughters talk. They nearly always reflect in one way or another the practices of the home. Sometimes they are the same concepts and sometimes, in moments of rebellion, they are directly opposite: as Republicans or Democrats; Liberals or Conservatives; Catholics, Protestants or Jews; Universalists or Fundamentalists, because of our past orientation and seldom because of any real thinking or choice on our part.

Dr. Georges Berguer tells us: "Man becomes religious not because of a certain moment in his development when he has encountered a certain group of dogmatic ideas, doctrines or formulas which he has been pleased to adopt, but first and foremost because his desires, needs and feelings—one whole side of his psychic life—impel in the direction he adopts."

We think of other people fitting into this pattern, yet there are large numbers of Universalists who are such only because they were born into the group. It is a blow to our ego to learn that many of them drift into other churches. We cannot understand how anyone who has once been a part of the liberal tradition with its emphasis on reason can become a member of an orthodox church. Yet, it does happen. Among the outstanding examples are the sons of Unitarian William Howard Taft. One, Robert, became an Episcopalian, the other, Charles, is a Presbyterian and served as president of the former Federal Council of Churches of Christ in America.

It is no credit to a person to be born into liberalism, but one ought to be glad that he is. He should also be aware of the courage to remain in the liberal field. There is no more significant factor in America's present religious growth than the rapid development of liberalism today. Percentage-wise, it is the second fastest growing religious group in the country. It is doubly significant because the liberal movement is composed of people who have thought their way through their religious past. They have read, studied and carefully evaluated what they were doing. They sought a church that was worthy of the past as well as of the twentieth century. There will be some people in Detroit, who will join the churches of the city because of the present Billy Graham Campaign. They will join because they are frightened, because of an emotional upheaval that is dependent upon mob psychology for its effectiveness and because of lingering doubt in people's minds that still grinds them under an almost prehistoric concept of the universe. There will not be as many as you suppose. These affairs for the most part are more fire than substance. A report on the Seattle campaign, published in the *Christian Century* gave only five hundred and thirty-four members who joined churches in the City of Seattle after weeks of campaigning, huge crowds and an expenditure of one hundred and twenty-three thousand dollars.

The people who join with us are not dependent upon a momentary flare-up of emotion, like the girl who was saved regularly four times every summer. They have thought clearly and long. They have searched. They come with the desire for good thinking and scholarship rather than from an emotional jag. They join the long procession of history of those who have been dissatisfied to accept what their fathers told them and started to think for themselves.

They are in the tradition of the Egyptian Pharaoh, Akhenaten, who refused to accept the polytheism of his time. In his concept of the Sun God, Aten, he saw supremacy and unity. Out of his beliefs he developed his way of love. Perhaps the world's first great pacifist, he came to his position because of his willingness to think for himself, to use what was valid from the past, but to subject that knowledge to the insights and needs of the present.

The great Hebrew Prophets never got along very well with the priestly class. Men such as Amos, Hosea, Isaiah, Jeremiah and others felt it their task

to place a probing finger in the sore points of Hebrew society and to twist it around until cries of anguish arose from those who wished to maintain the status quo. One of them, Amos, says:

"I hate, I despise your feasts,
And I take no delight in your solemn assemblies.
Even though you offer me burnt offerings and cereal offerings
I will not accept them.
And the peace offering of your fatted beasts
I will not look upon.
Take away from me the noise of your songs;
To the melody of your harps I will not listen.
But let justice roll down like the waters and righteousness like an everflowing stream."

If one could paraphrase this great passage into modern speech, he might say:

"I hate, I despise your pot-luck dinners,
And I take no delight in your state conventions
Even though you offer me many dollars and cents
I will not accept them.
And the full payment of the Unified Appeal
I will not look upon.
Take away from me the noise of your hymns;
To the melody of your organs, I will not listen.
But let justice roll down like the waters
And righteousness like an ever flowing stream."

Jesus stands in the ranks of the courageous for though modern religion attempts to tie him up in the straight jacket of orthodox respectability and divinity, he came at life with a clear mind and vigorous spirit. Like Akhenaten, he used what was valid from the past, but rejected the untrue in the light of his own thinking. There is no more liberal statement than these words: "Ye have heard it said of old . . . . . But I say unto you!"

Martin Luther as an Augustinian was warned to refrain from studying the text of the Bible and advised to spend his time learning the statements of the Church Fathers on the Bible. We may not agree with Luther in many of his conclusions, but his spirit is liberal in that it insists on discovering for itself rather than, in the words of Dr. Angus MacLean, being a "bellhop of history passing the baggage of one generation on to another!"

The early Universalists came at the problem of universal salvation because they thought for themselves. They were willing to think contrary to the main stream of religious thinking of their time. They could not find the horrible cruel God in the Scriptures who would condemn mankind to an eternity of punishment. They thought for themselves and they have continued in that pattern.

The statement published by this Michigan Convention in the little booklet, "What Do You Want To Know About Universalists?" is very much in this tradition. I am very proud to remind you of your own writing. It comes at the end of the covenants as they have developed through the past years. It is as follows: "In due time this will undoubtedly be superseded by others as knowledge and spiritual insight are increased."

How different this is in spirit and courage from a statement found in the rules of a leading denomination that is often called liberal. This statement was written in 1939, not as one might think in the medieval period.

"The General Conference shall not revoke, alter or change our Articles of Religion, or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine."

It takes courage to become a Universalist. It requires not only an open mind, but an alert mind that is willing to sort the wheat from the chaff; to avail one's self of the great values of the past in the light of the present. Only brave people can separate themselves from the main religious stream of a culture and launch out on their own.

However, while it takes courage to become a Universalist, it takes *even more courage to remain one.* Under the emotion of discovering a new faith that opens up to the full potentialities of the human spirit, one joins gladly in the parade. Time after time new Universalists say how happy they are that they can be free of the old dogmas and creeds, that they can speak their minds on religion. They repeat that Universalism is like a breath of fresh air, wonderful and free. But a problem arises when they discover that that Universalism is not only a break with the past, *it is a facing of the present as well.* It is dealing with life in terms of the highest ideals *in all relationships.* It demands that we use the same open minded, searching attitudes in our racial attitudes, our economic beliefs and our political practices, that we use in arriving at our religious beliefs. One cannot say that he will be searching for truth in religion and cling to the faith of his fathers in all matters. One might draw the analogy of a pie that is cut into several pieces. Each piece possesses the same elements whether it be cherry or apple. One cannot have a pie of attitudes where he lifts out the piece labeled religion that is free of the past, open minded, objective and gladly reaching out to the future, and

then have other pieces that are close minded, intolerant and bigoted. Universalism requires that each portion of our thoughts and activity be decided on the same basis as our religion.

Perhaps we can come at our religion objectively because it is not as important to our emotions as our racial attitudes, or our economic theories. I hope that is not so. Certainly it is true that we possess the most courage and freedom in those fields that threaten us the least. Conversely, we cling to the ancient shibboleths in those fields which protect us in our deepest feelings. A Universalist may discard the doctrine of the Virgin Birth without an emotional tremor. Is he just as ready to break down any racial barriers that prevent him from being truly "universal"? Is he ready to use the lessons learned in child development? Is he prepared to examine his theory of free enterprise or state socialism?

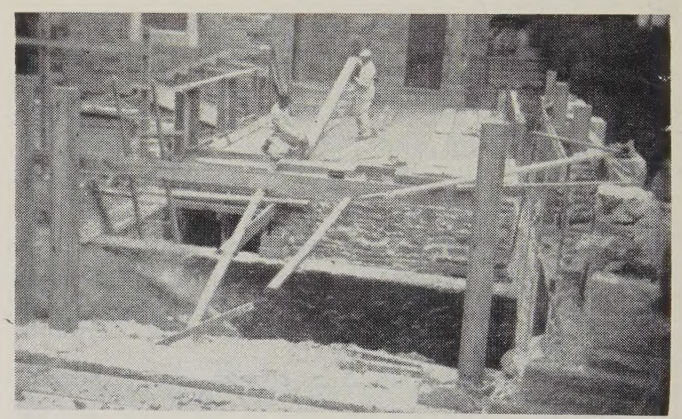
We remember the Biblical story of the pearl of great price where Jesus likened the Kingdom of Heaven unto a merchant seeking fine pearls. When he had found one pearl of great price, he went and sold all that he had and bought it. Our Universalism is like that pearl. We see what it has to offer. We want it for our own. We sacrifice our past as we leave dear surroundings and friends. But there is danger in seeking that pearl if we only seek to enjoy its beauty, to take pride in its possession, and to hold it up in a superior manner to our fellow men. If one might change the pearl to diamonds, he might compare the diamond of display to the industrial diamond, that can cut through the hardest steel. We would prefer our religion to be of a high order but also to be a working every day religion.

We are proud of our Universalism. We believe that the greatest figures of religious history are in its tradition. They faced the future bravely. It takes courage to do that as it takes courage for us to remain Universalists in every avenue of life. We believe that we have that courage for having found the joy of finding truth in religion, we want to find it in every walk of life.

New Religious Education Building In Philadelphia

Though possessing one of the loveliest sanctuaries in the denomination, the Church of the Restoration, Philadelphia, has never had enough space for minimum church school and parish activities. Early in 1952 major funds for erecting additional classroom, administrative, social and storage facilities were made available by Miss Lena Hale. Soon building, finance, program and furnishings committees were appointed, an architect was selected, and months of intensive planning followed. Despite one setback, which involved scrapping five months of architectural designing, final specifications were ready in May, 1953, and a bid was accepted in June. A ground-breaking ceremony was held on June 28, and builders began work on August 3. The building should be ready for use early in the summer of 1954.

The building will be known as the Hale Memorial, in honor of Miss Carrie M. Hale who was long among the most loyal of the church's supporters. Many others too, have given generously toward its creation, such as the two consulting engineers who sacrificially devoted long, often midnight, hours preparing specifications, donors of funds for preliminary plans, dozens of persons on committees meeting night after night, donors of funds for furnishings. One woman has realized sixty dollars from selling a delicious confection she invented, and



has given it all toward furnishings. Many gifts are still needed and an invitation is open to everyone to equip rooms as memorials. The aim of the furnishings committee is to equip the building in complete and tasteful keeping with its beauty and purpose.

Designed to match but not subordinate the church connected to it, the new building will be made of Chestnut Hill local stone, and will consist of two stories, a one story connection and a partial basement. It will contain rooms for all church school departments and classes, minister's study, office, lounge, kitchenette, crafts room, besides assorted storage and utility rooms and corridors.

Who Are These Universalists?

In reply to an inquiry from the young minister of our youngest Universalist Church.

Rev. David MacPherson
942 Northampton Drive
Silver Spring
Maryland

Dear David:

Those of us who live in New England where there have been Universalist churches from the very beginning of the independence of our country are sometimes naively surprised when folks in the west or the south ask us; "Who are these Universalists?"

No doubt, you are asked that question in your community many times. People who live in areas where orthodox Christendom is overwhelmingly dominant cannot possibly understand the vital significance of the remark of that early Universalist editor, Thomas Whittemore. Whittemore quite accurately associated American Universalism and American democracy by stating that they were both "born and rocked in the same stormy cradle of the Revolution."

American Universalism in its eighteenth century beginnings stems from such great personalities as Dr. Benjamin Rush, Professor, Surgeon in Washington's Army, intense patriot and pamphleteer. Dr. Rush drafted our first declaration of faith at a convention in Philadelphia in 1790.

In the spirit of Benjamin Rush, nineteenth century Universalists served the cause of democracy in both church and state. Out of Clara Barton's religion grew the American Red Cross. Mary A. Livermore, whom the Boston Evening Transcript characterized at her death as "America's first lady," was one of the directing organizational geniuses of the United States Sanitary Commission during the Civil War. Another woman, Ellen Johnson, was an outstanding pioneer in what we now call modern penology. Miss Johnson, the first woman to be appointed executive head of an American penal institution (Sherborn Reformatory), died in London in 1899 where she had gone to address an international penal conference.

Outstanding in the field of penology, of course, was Thomas Mott Osborne, a life-long, active Universalist layman, who put his religious idealism into practice in his professional life.

Among the nineteenth century Universalist personalities who influenced the development of American democracy was also, of course, Horace Greeley, editor and publisher of the far famed New York Tribune. Mr. Greeley's stubborn refusal to compromise his idealism very probably cost him the Presidency.

In the fields of labor and management relations, in the scholar's study, on the stage and in the expanding scene of American industry, this small, liberal, Christian fellowship has always had pioneers. In 1886, the Governor of Minnesota created a new public office and appointed to that office a Universalist minister. The office was that of official labor conciliator, the first of its kind in this country, and the man appointed was the Rev. Le Grand Powers. Mr. Powers served successfully in this capacity for several years. He was a man of many parts and among other things, something of a mathematical wizard. It is not surprising, therefore, that he ended his days in Washington, D. C. as an expert statistician for the U. S. Department of Agriculture.

Turning to the organized religious field, Professor Orello Cone of St. Lawrence University was, during his lifetime, and still is recognized as one of the outstanding scholars in the field of Biblical research and criticism.

One of the greatest actors to thrill the American stage was Otis Skinner, son and grandson of Universalist ministers and himself a Universalist.

In the literary field one recalls Irving Bacheller, author of that American classic "Eben Holden" and many other novels that entertained and instructed at least two generations of Americans. In one of Mr. Bacheller's books a Yankee character outlines in detail why he is a Universalist. He was a mouthpiece of the author.

In this field also I remember most sharply Professor Charles Kelsey Gaines, author of the novel *Gorgo, A Romance of Old Athens.* This book, an early twentieth century product, is, of course, generally neglected now, but it breathed the living spirit of Athenian democracy. Lord Brice called Gorgo "the greatest novel ever written about Greek life." Charles Kelsey Gaines, Universalist layman and col-

lege professor, influenced for good many scores of men who later had wide influence in this country.

Who were these Universalists? These few whom I have mentioned are simply examples of thousands of their fellow churchmen who in every generation of this Republic brought their religious liberalism to bear creatively on the problems of a young and growing nation.

And today, who are these Universalists? Without stopping to classify them or to make out a good case for us, I have simply jotted down a few names of Universalists personally known to me, scattered here and there across the land. For the most part, these are not internationally known figures, but they are great personalities whose religious idealism shines through their professional or business activities.

I suppose that even every half-informed American has heard of Owen D. Young, one-time head of the General Electric Co. and co-author of the Young-Dawes Plan which lifted Germany out of the impossible morass of World War I bankruptcy. Mr. Young is a life-long Universalist, devoted both in public and in private to his church.

One of my oldest friends in the Universalist church is Mr. Harold S. Latham, one of the outstanding editor-publishers of our time. Mr. Latham has been associated for all of his working life with the great publishing firm of Macmillan. Until his retirement from the office two years ago, he was senior vice-president and he remains with Macmillan as their most valued elder statesman consultant. Wherever in England or the United States editors and publishers foregather, the name of Harold S. Latham is known as a most sensitive and discerning editor.

Thinking about great contemporary Universalists, I recall, of course, the name of my old roommate, Dr. Seth R. Brooks, minister of our Washington Universalist church and one-time head of the Committee on Religious Life in the Nation's Capital. In contrast to Seth (now, like myself, one of the "older men"), I might cite a rising young American poet, Daniel Smythe, a Universalist boy from Plaistow, N. H., who while he was serving in the United States Army, a sergeant under General Patton's command, wrote some of the most soul shaking war poetry I have read. Daniel's new volume of poetry called *Man in the Land* is recently off the press and he has grown in post war years.

Other contemporary Universalists whom I think of that are shaping American life for good are such men as George Peterson, chief editorial writer for the Minneapolis Star; Wallace Powers of the New York Times and Roland Gammon, associate editor of *See*.

I count it an honor also to know and to claim as fellow churchman Dr. Frank Helmholz, for many years associated with the famed Mayo Clinic and who in recent years has done such important work on behalf of child welfare as leader of a United Nations Commission. Universalism has always been fortunate in having the active allegiance of many physicians. Another Universalist whom I think of in this connection is Dr. Russell Costello, professor of neurology at Wayne University, Detroit, Michigan, head of a large veterans' neurological clinic in the midwest and loyal and active Universalist layman.

My secretary raises her eyebrows and says, "Is this going to be a book?" No, but it could easily be. For these are but a very few of hundreds of vital Universalist personalities whom it has been my good fortune as editor to come to know over the years.

Who then are these Universalists? They are men and women committed to man's brotherhood under God. They are liberals, courageous and unashamed. Theirs is a liberalism that faces totalitarianisms of both the left and the right with the power of sane, ethical religion.

Very sincerely yours,

EMERSON HUGH LALONE

THE WATERS OF LIFE
A SUPERLATIVELY FINE ADVENT MANUAL

A UNIVERSALIST woman, Regina Cary Lapoint, has written what we believe is a superlatively fine Advent devotional manual under the title *The Waters of Life.*

Mrs. Lapoint has succeeded in entirely avoiding the sentimentality that sometimes spoils otherwise sincere efforts. This she has done successfully because she is gifted with an unusual degree of sensitive perception in the things of the spirit. *The Waters of Life* is rich in healthy sentiment and wholesome aspiration. Each daily meditation speaks to the fears and hopes and potentialities of growing persons.

The message of *The Waters of Life* is recorded in the original verse and poetic prose of its author. Throughout the entire booklet there are but two short quotations. Universalists will read this little book with pleasure and inspirational profit long after the present Advent season has passed into history.

British Letter

Arthur Peacock

ONCE again I have been to Amsterdam, toured its canals, walked along its fascinating canal banks, visited its wonderful museums, sat in its cafés and talked with its people. There are not many cities in which I would like to live. Amsterdam is one.

Here in religion, the spirit of liberalism is deeply rooted. In the conference center at Bentveld on the city's outskirts, seventy of us drawn from many lands and different religions discussed *Religion and Contemporary Man.*

What has brought the gap between organized religion and the man in the street? Can science and religion be reconciled? How should Christians view other religions? What can the West learn from the East?

These were among the questions asked. The significance lies not in their asking, but rather that at Bentveld, men of widely different religious outlooks tried to find an answer. There were wide differences of opinion, but in prayer and worship, these were lost. Fittingly, Dr. Samson, chairman of the Dutch Congress of Faith, reminded us, "Prayer unites the ages; prayer unites the faiths; prayer unites all mankind."

It was good to meet again our good friend Frater-Smid and to visit the fine premises of the Free Community that he so faithfully serves. Good, too, to meet some of the liberal pastors from Dutch churches whom we met when the I.A.R.F. assembled at Oxford last year. I confess there are moments when I feel the great value of these international conferences lies in the personal contacts made sometimes rather than in the addresses given.

There were, let me emphasize, some fine addresses at Bentveld and not least among them was one by Dr. Henry Atkinson of the Wales Alliance for Friendship Through Religion. The veteran American minister's appeal for Christian opinion being harnessed for United Nations support won a reasonable response.

From Amsterdam, I flew back to London. A pile of correspondence awaited. Let me summarize some of the contents. At Royhill, Universalist Holiday Center, the seasons ends. As usual, there have been friends from many lands. The new wardens have done a good job. There is need still to raise money to continue repair work, especially to the children's rooms.

The Unitarians announce, "Men and women in society study the social implications of a free religious faith." A report calling for careful study. The Quakers mention a new report on East-West relationships, "Friends in Movement." This seems important, especially its last words on attitude to our Christian faiths. Both these reports merit wintertime study. Another envelope carries the familiar hand-writing of Ida Folsom; another that of eighty-year-old Universalist Dr. Behlosky, now in Vancouver. Another bundle indicates a new arrival of *The Universalist Leader* copies.

THE STORY OF A FIRE AND A FLAME!

William Wallace Rose

It was a biting cold December night in 1951 when fire destroyed completely the sixty-eight-year-old Fisher Memorial Hall, the home of the Canton Theological School of St. Lawrence University in northern New York. The tragic loss was covered by $80,000 insurance, all that could be placed on such an old structure, but a nest-egg toward the erection of a new. Meanwhile, the School continued in temporary quarters.

But there was a flame that burned on after the embers had cooled—loyal St. Lawrence men resolved to build, on the old historic site, a modern theological school. A campaign was launched to raise $200,000 to meet building costs, and another $100,000 for endowment to provide an adequate teaching staff. To date, two-thirds of the total sum has been pledged.

What this means to us is simply told.

We Universalists have two schools of religion; at St. Lawrence and at Tufts. Thus the future of our churches hangs on the training, in these schools, of young men and women in the liberal tradition and for the liberal ministry of preaching and of direction in religious education.

Beyond any "selfish" interest in this re-building program, there is another: one of the great needs of this hour is for spiritual leadership and guidance. Men and women of good will should be ready to encourage young people of ability and vision to prepare themselves for the Christian ministry. Too little in this direction may someday turn out to be tragically too late!

We Universalists have an obligation in this matter, and a debt to discharge.

MRS. HEMPEL, NEW DIRECTOR OF UNIVERSALIST BOOK SERVICE

Photo by Harvard Studio, Boston

Mrs. Edward K. Hempel of Swampscott, Massachusetts, assumed her duties as director of the Universalist Book and Church School Supply Service, 16 Beacon Street, Boston, Monday, October 26. Mrs. Hempel succeeds Mrs. Clara Bryant, who resigned recently to accept a position in industry.

Mrs. Edward K. Hempel is an active member of the Universalist Church of Swampscott where she teaches a Junior High class and is a member of the Religious Education Committee. She has served the larger fellowship as a staff member of two World Citizenship Camps and also at Camp Seabreeze.

The new book room director is also active in her community. During World War II, Mrs. Hempel was chairman of the Nurses Aid Committee of the American Red Cross for Greater Lynn. At present she is a major in her Community Fund organization and edits the *Bulletin* of the Swampscott League of Women Voters.

In spite of her many duties, Lotta Hempel says she is first and foremost wife of Edward K. Hempel and mother of King Hempel.

EVERY DELEGATE FROM EVERY CHURCH REPRESENTED AT ANDOVER VOTED "YEA"

The delegates from your own church considered and voted affirmatively on the following recommendation in support of our Unified Appeal.

This constituted a major policy making action.

Loyal and responsible churchmanship will implement this policy. This means every Universalist Church and every Universalist in our Churches doing something towards the total goal of our Unified Appeal.

WHEREAS the importance of the UNIFIED APPEAL in the structure of The Universalist Church of America has been proved over the years, and . . . .

WHEREAS this General Assembly heartily supports the efforts of the Department of Business Administration in building up and strengthening Unified Appeal support, therefore

IT IS RECOMMENDED that all churches and state organizations cooperate in the Unified Appeal work by adopting the following recommendations:

1. That Unified Appeal leaflets be distributed by every church to all of its members and constituents;
2. That a Unified Appeal Chairman be appointed by every church and every state organization, the duties of such chairmen to be
   a) to inform every Universalist about our work;
   b) to seek from every Universalist cooperation to the maximum of his ability;
   c) to exert every effort to increase the giving over last year.

REMEMBER THE "UNIVERSALIST LEADER" IN YOUR WILL

In so doing, you make a perpetual contribution to the teaching of Universalism.

"I give and bequeath to The Universalist Publishing House for the support of *The Universalist Leader* the sum of $ .....

For further information, write to
Emerson Hugh Lalone, 16 Beacon Street,
Boston 8, Massachusetts

Conversations With Universalists

HEARTY greetings, Universalists everywhere! Our enterprising editor believes that some thoughts of your General Superintendent should appear regularly in the *Leader.* There would be no pretense to literary composition. Rather, there are contemplated random messages on matters of mutual denominational concern — a printed substitute for friendly chats we might enjoy together were there opportunity. Would you be interested in such material? Any title to suggest?

After practicing law for over ten years, my life underwent drastic change on entering theological school to prepare for the Universalist ministry. Now, after nearly sixteen years as a parish minister, save for three years as a Navy chaplain during World War Two, this new office causes another revolution in my activities. Settling a new home, becoming oriented in a strange community and contemplating the extensive, complex denominational operations from 16 Beacon Street — what an overwhelming prospect!

Some understanding of denominational affairs was gained during two years as your president. But, considerable time will now be needed to acquire an intimate knowledge of our expanding programs and multitudinous details. Wisely our UCA trustees retained Dr. Cummins as consultant to your neophyte General Superintendent for two months. This will make a smoother transition of administration and hasten my acquisition of the background required to serve the total church. For a while you may not see outward signs of activity, but I'll be busier than a beaver behind the scenes, concentrating on making the most of Dr. Cummins' experienced guidance. So patience, Universalists, during my period of indoctrination and subsequent checking up on my own. Just give me a chance to get my feet firmly planted!

These words are being typed at home on a November Sunday evening — no time at the office! But, when you read them, it will be the Advent season with Christmas around the corner. All your servants at 16 Beacon Street join me in wishing all Universalists a most joyous and significant Christmastide.

—BRAINARD F. GIBBONS

A SOCIETY OF CONSENT

Coercion is the Soviet way. Its rulers have built a power bloc of some eight hundred million people, all subject to a single will. They believe that difference inevitably breeds discord, with consequent inefficiency and even war. Therefore, it is taught that all the peoples, in all the nations, must be forced into a strait jacket of conformity.

A central will resides in Moscow, and thus Moscow becomes the capital of all the captive world.

We shall not emulate that example, and try to make Washington the place from which decisions are imposed. Our pattern of living must be a pattern of unity. But that unity must not be coerced. It must flow from the free acceptance of concepts which override differences. It must be a society of consent.

— John Foster Dulles

The churches of America are citadels of our faith in individual freedom and human dignity. This faith is the living source of all our spiritual strength.

—PRESIDENT DWIGHT D. EISENHOWER

UNIVERSALISM ADVANCES AS
UNIFIED APPEAL RECEIPTS INCREASE.
Send check to
THE UNIVERSALIST CHURCH OF AMERICA
16 Beacon Street, Boston 8, Mass.

Reactions Of Our Readers

They Value The Universalist Leader

FROM A THEOLOGICAL STUDENT

To the Editor:

Many thanks for the subscription to *The Universalist Leader*. I have always enjoyed reading the *Leader* and I am sure that it is going to be a wonderful contribution in my training for the ministry of our church.

It is a fine feeling to know that an organization like yours is standing behind my fellow students and myself in these early days of our ministry.

Thank you ever so much.

RICHARD F. DRINON
St. Lawrence University
Canton, N. Y.

FROM A UNITARIAN FRIEND

To the Editor:

Wonderful issue of the *Leader* that I have just read. Your editorial, *Better to Have the Pulpit Vacant,* was good, sound stuff.

By the way, next time you hang your sermon on a text from my country's history, please refer to us as *Scots,* or Scotsmen. The word Scotch is only used for "mountain dew" (whisky) or for the block of wood the carter used under the wheel to prevent the horse from running away (perhaps while he was inside sampling the other kind of Scotch!).

Otherwise, you will alienate all good Scotsmen.

TALBOT PEARSON
Boston, Massachusetts

WE DO NOT WISH TO BE WITHOUT OUR UNIVERSALIST LEADER

To the Editor:

Please find enclosed check for $5.10. We wish to renew our subscription to *The Universalist Leader* which is three dollars and to donate the other two dollars and ten cents to your general fund.

Thank you for waiting on us. Our well went dry this summer and we had to drill a deeper one. Of course, this was an extra expense we had not counted on and we found ourselves short of funds to apply on some of our regular expenses, among them renewals to some of our favorite magazines. Our crop harvest is good so we are trying to get caught up on our renewals to those we do not wish to be without, chiefly our *Universalist Leader.*

Wishing you continued success in the wonderful work you are doing.

MR. AND MRS. HERBERT E. DAVIS
Morristown, Indiana

WORTH IT TO THE ENTIRE FAMILY

To the Editor:

Here is a check for five dollars for a subscription for one year to *The Universalist Leader.* Please use the extra two dollars anywhere that it is needed. The publication is well worth five dollars a year to our family.

IKE CLAIR HINKLE
Morenci, Michigan

SHE LIKED THE JULY NUMBER

TO THE EDITOR:

The July issue of the *Leader* had many thought-provoking and soul-satisfying articles, especially your editorial as an expression of *Universalism and Christianity.* I wish every minister in the Federation, both Universalist and Unitarian, would take the editorial to heart and read it to their congregations.

MRS. L. A. ALTON
Yates City, Illinois

IT WOULD BE A CALAMITY

To the Editor:

It would be nothing short of a calamity if *The Universalist Leader* were forced to give up in the battle of faith in the people who bear the name, *Universalist.*

I am nearing the end of my earthly pilgrimage (I hope), but I cannot know how much in dollars will be left when I am through. I am being almost niggardly in my spending, but I am going to make out and sign the check real quickly before spending any more. Surely my ten dollars will help. In my opinion, the *Leader* is worth more.

God be with you in the arduous task you have before you.

(REV.) MARTHA G. JONES
Springfield, Illinois

SOUTHERN CALIFORNIA-ARIZONA COUNCIL OF LIBERAL MINISTERS

The Southern California-Arizona Council of Liberal Ministers held, October 25, 1953, an observance of the four hundredth anniversary of the death of Michael Servetus. Unitarian and Universalist ministers from the entire Southland area together presented an outstanding evening program at the First Unitarian Church of Los Angeles.

Dr. Earl Morse Wilbur, of Berkeley, California, author of *History of Unitarianism,* spoke on *Michael Servetus and What We Owe Him.* Dr. Charles D. O'Malley, of the Department of History, Stanford University, delivered an address entitled, *Servetus on Science and Medicine.*

Dr. Wallace Ortega Maxey, minister, First Universalist Church of Los Angeles, gave readings from Michael Servetus; the Rev. Stephen Fritchman, minister of the host church, introduced the many guest speakers.

The First Unitarian Church Choir, under the direction of Arthur Atkins, Waldemar Hille, organist, offered a magnificent interpretation of *Creation, not Destruction,* words by George Bernard Shaw, music by Rossini.

At the morning service, Mr. Fritchman had spoken on Michael Servetus. The two services drew an attendance of over nine hundred, members of Unitarian and Universalist congregations in the Los Angeles County area.

False conclusions which have been reasoned out are infinitely worse than blind impulse. —HORACE MANN

Our luxuries are always masquerading as necessities.

—AMBROSE BIERCE

Our Library Desk

THE KINGDOM OF GOD

By John Bright
Abingdon-Cokesbury Press
Price $3.75

There is challenge and instruction in this book for religious liberals. The challenge is the familiar one of a neo-orthodox stamp. However, the instruction including the historical background of Old Testament texts is of real worth for a student of the Bible. The book presupposes familiarity with the Bible, but technical references are conveniently limited to the footnotes.

Based on the premise that Christ came to announce and to perform the "redeeming act of God," the Bible is seen as an organic presentation of concepts of his Kingdom. Through God's grace, Moses, a charismatic leader, receives a covenant for a people who are "cowardly, ungrateful, and utterly unworthy." After Moses, the concept of the Kingdom of God was interpreted in at least two ways. The Priestly line envisioned a worldly State while the prophets insisted on righteousness rather than temporal power. With Isaiah the Remnant concept appears and Jeremiah adds the novel notion of the suffering servant.

In the New Testament Christ all are consummated in a greater than human power with miraculous proportions. It is in this New Testament Christ, in contrast to the historical Jesus, that the true meaning of the Kingdom of God is given to today's Christian Church. We are admonished to have faith which demands that we surrender our will to God's will, take up the cross in the spirit of a suffering servant and feed the hungry, heal the sick and visit those in prison. The author is successful in his attempt to present each phase of the development of the concept of the Kingdom of God in the context of its own thought and historical setting.

Two quotes exemplify his quarrel with "liberals." 1. "We can no longer, as 'liberals' have done, preach the ethics of Jesus and leave aside his person and work as if it were a cumbrous and superfluous theological baggage." 2. It is a major error of liberal Christianity "to think of the Christian gospel as a program of reform which society, as it presently is, may be expected to realize." It is a book a liberal religionist would put on a reserve reading list for his class in Bible study and wish that a comparably competent work might be done from the Liberal point of view.

—MAURICE W. COBB

MARTIN LUTHER

By May McNeer and Lynd Ward
Abingdon-Cokesbury Press
Price $2.50

This is a good book for children of my age (I am twelve almost), and it is no doubt good for grown-ups too. I did not know very much about Martin Luther, although my brother is named after him. I do not think many boys and girls know much about him. Since he was the beginner of Protestantism, we all ought to know more about his boyhood days and the conditions in which he lived. This book covers the early days, and also tells about Luther becoming a monk, and then finding out that he could not believe in the Catholic religion any longer. He was a brave man to fight for his ideas. He was mixed up in his life until he decided to be a monk; even after that, it took him quite a while to get his thoughts straight.

This book did not glue me to my seat, but I would recommend it because it teaches a lot of important things. I read it through in two reading times. I think that the book could have reached the part about the Reformation more quickly; it would have been better to tell more about the Reformation.

I liked his college days experiences, how he traveled with a friend, how he sang songs to a lute, how he went to Rome. That part kept me in suspense, wondering what would happen.

The illustrations by Lynd Ward are very, very good. They helped me understand about the way people dressed in those days, how they traveled, how the houses and cities and churches and castles looked. Some of the pictures made me feel lonely.

Luther believed in devils and goblins and hell. He was superstitious in some ways. He was not a Universalist.

—CHRIS KAPP

INSTALLATION

KENNETH CLARK HAWKES was installed as minister of the Universalist Church of the Good Shepherd, Lawrence, Massachusetts, Sunday evening, October 18.

The Rev. Douglas H. Robbins of Augusta, Maine, son of Dr. Guy Robbins for many years minister of the church, presided and conducted the opening service of worship.

Dr. Robert Cummins, general superintendent, preached the Installation Sermon.

The Act of Installation was performed by Harold C. Crandall, president of the congregation. The Rev. Ernest A. Brown, minister of the North Parish Church, Andover, offered the Installation Prayer.

The Charge to the Minister was given by the Rev. Philip R. Giles, assistant to the General Superintendent. The Rev. Douglas H. Robbins gave the Charge to the Congregation.

Greetings from the churches of greater Lawrence were brought by the Rev. Leslie Shaw, president of the Council of Churches.

The Benediction was pronounced by the Rev. Kenneth Clark Hawkes.

A reception for Mr. and Mrs. Hawkes followed the service.

ORDINATION

STEWART MOORE was ordained to the Universalist ministry at Olinda, Ontario, Canada, May 31, 1953.

Universalist Fellowship was conferred by Dr. Tracy M. Pullman, minister of the Church of Our Father, Detroit.

Dr. Frank D. Adams, past president of The Universalist Church of America, preached the Ordination Sermon and offered the Prayer.

A welcome to the fellowship of both the local church and the denomination was voiced by the Rev. Edna P. Bruner, director of the Department of Education of The Universalist Church of America.

The Benediction was pronounced by the Rev. Stewart Moore.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

The sewing centers in Germany are for women who must live in barracks such as this one.

HIGHLIGHTS OF 1953

The Bulletin was mailed directly to approximately 11,800 persons.

The Yearbook for 1953 has sold remarkably well, with more A.U.W. officers and program committees using them as resource material.

Our Faith Demands, the Social Action pamphlet prepared by a group of laywomen, has received much favorable comment from our own people and others outside the Universalist Church.

The service projects to which the A.U.W. contributed money or gift-in-kind not only conformed with the U.N. ideals but, in some instances, actually supplemented the work of the international specialized agencies.

Leadership training programs have been conducted by many of the State A.U.W.s as well as the parent organization.

The A.U.W. biennial session which was held at Andover, Massachusetts, on August 21 was attended by two hundred and fifty women. In addition to the regular business and the election of officers, the convention was highlighted by Round Table Discussions and Program Demonstrations.

Mrs. Cyrus F. Springall, former A.U.W. President, the only Universalist woman member of the new Council of Liberal Churches, was elected treasurer at their first meeting.

Mrs. Benjamin B. Hersey, president of the A.U.W., has already made several visits to local and state A.U.W.s and is planning further field trips.

Several new groups have become affiliated with the A.U.W. program, some of them younger women's groups already organized but which have not been a part of our program up to this time. Several local groups have for the first time affiliated with the A.U.W.

Light a red candle on Christmas Eve in memory of Clara Barton, a famous Universalist Woman. To Universalist women throughout our churches, we extend Season's Greetings.

Department of Education

Universalist Church of America, 16 Beacon Street, Boston 8, Massachusetts

UNDERSTANDING CHILD DEVELOPMENT AND EDUCATION

A ten-months-old girl, lovely to watch, was creeping, then standing by the armchair, then playing peek-a-boo around it, next exploring one item after another in the room and babbling in attempt at communication. To this observer, she was adventuring into life and growing in the process of movement and discovery and sharing. The young mother, however, called her daughter "good" when she was still and "bad" when she was exploring!

There was no ill-will in the mother. She was blundering innocently. She has competence to teach on the college level. In physics, *she* explores, reflects as to meanings, tests to find the truth. The wonderful opportunity she has to study child development hasn't occurred to her.

Lest the young mother be blamed too quickly, let it be admitted that anything approaching a scientific study of child development has been slow in coming. In one of her books, Lucy Sprague Mitchell refers to the insight which came to her when, after climbing a hill with a four-year-old and reviewing to the child all they had seen, the child summed up the climb in terms of a leg-ache, which was what it had meant to her! It had taken all the energy of the child's not-mature muscles just to make the climb. From that observation, Lucy Sprague Mitchell began to study children and gear her educational program to their interests and development. We suspect the "great" teachers always have done that, whether or not they recognized they were doing so. The time for recognition on the part of all has come long since.

For aid in understanding child development we again call attention to such books as *These Are Your Children,* a text and guide on child development, revised edition. Scott, Foresman & Co. Price $2.50.

Good books on child development are of inestimable worth; they can alert us and instruct us. But observation and reflection ought not to be left to the specialists alone.

The mother of a five-year-old came to say that she thought her daughter ought to have Bible study in the church school. The little girl was with her so we asked this five-year-old if she knew where Palestine is. She smiled in embarrassment and said nothing. We also asked if she knew how long two thousand years ago were and, again, she smiled in embarrassment and said nothing. Later, the three of us went into the kindergarten room and we asked the little girl if she would like it if next Sunday we had an easel and some paints. Her quick answer was, "Yes." So it was to every question relating to recommended kindergarten equipment. Then the mother said, "I see."

The lack of understanding of child development has meant lack of suitable equipment. It has meant also a poverty in insights as to the teaching process as well as to the learning process. A kindergarten teacher said, "I don't like the *Martin and Judy Stories* because the story is over in seven minutes and then there is nothing more to do." Quietly we handed her *Living In The Kindergarten,* by Wills and Stegman, Follett Co., and *Portfolio for Kindergarten Teachers,* published by The Association for Childhood Education. Therein she had a range of tested procedures that opened up a whole new world of insights and possibilities.

For fifteen or more years the Beacon curriculum has been growing and has been used in Unitarian and Universalist churches. Its materials for children have been written by those who have been observers of how children grow. It follows that the curriculum is geared to child interest and to understanding of child development. It appears to this writer, however, that all-too-generally the adults of our churches, the parents and teachers and ministers, haven't appreciated this fact.

It further appears that we not only need understanding about child development but education about education itself, lest painfully and needlessly too many of us know not what to do when we have finished reading the story!

This is not intended as harsh judgment on us, although its point seems inescapable. Compared to fifty years ago, medicine and psychology and education have come a long way. They have come far enough for the real students in the field to know that they have scarcely begun. The unachieved is challenging. And yet, we and our children are living now. For us, it is important that the answers come in our time. If we are wise, all of us will engage in the adventure in finding the answers, for they are life's answers. In the church, it isn't enough to let the kindergarten teacher do the learning in order to teach. The children are our children; we also teach, if not by understanding, then mistakenly by blundering ignorance. The specialists have their place; but we cannot leave the task to them alone. All of us can read and write and think and learn. Most of us are specialists in one field or another, the farmer and forester as well as the doctor and lawyer. Whatever our differences, human growth and development is the adventure of Everyman, understanding of it is important to Everyman. So also is the ever-developing educational process. For parents, these subjects really cannot be electives, nor should they be for anyone. They are the concern of our church. Equally they are our concern in the whole field of public education. In any event, let all of us, now, beginning where we are, pay attention to human growth and development and to the educational processes to this end.

—EDNA P. BRUNER

A.U.W.

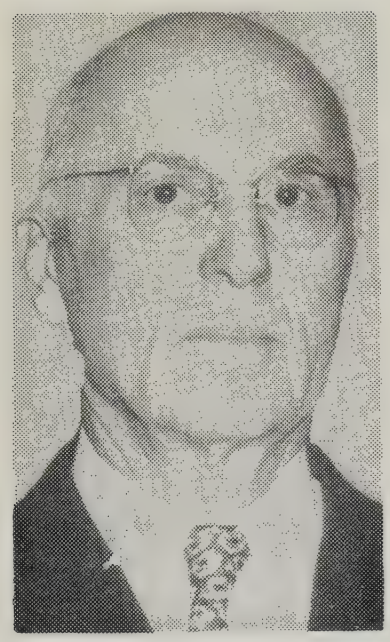
(Continued from Page 314)

The Universalist Women's Alliance of the Metropolitan District of New York City had for one of its major projects the Sewing Centers for Refugee Women in Germany. Brooklyn, Floral Park, and East Orange A.U.W. women have sent quantities of clothing and other articles to Germany and have had most interesting correspondence with those whom they have helped.

The Heckscher Recreation Building at the Elliott P. Joslin Camp was completed in time for the camp season.

News of Churches and Church People

DR. McDAVITT RETIRES AFTER THIRTY YEARS IN MUNCIE



Dr. Arthur W. McDavitt, well-known veteran Midwest Universalist minister, resigned from the pastorate of St. John's Universalist Church, Muncie, Indiana, after thirty years as pastor and announced his retirement from the active ministry, October 31.

Arthur McDavitt has been widely known as a liberal leader throughout the Midwest for a generation. In his own community of Muncie, he has long been known as "the community pastor" for he has directly or indirectly served more than three thousand families in his ministry here. A great favorite with members of the Muncie Fire Department—Central Fire Station is adjacent to the church at Jackson and Madison streets—Dr. McDavitt is chaplain of the fire department.

For twenty-nine years, he has been an active member of the Delaware County Ministerial Association, and is past president of the group. He has served as chaplain at Camp Crosley, YMCA boys camp, and has participated in many of the activities sponsored by the association and Camp Crosley.

Dr. McDavitt has been president of the Delaware County Tuberculosis Association for the past ten years. He is a member of the board of the Midwest Conference of the Universalist Churches, is past president of the Universalist Church of Indiana, and is a member of the state board.

For a period Dr. McDavitt served as a member of the Board of Trustees of The Universalist Church of America.

Commenting on Muncie's friend and community minister editorially *The Muncie Star* said:

"Dr. McDavitt has touched many lives in the many years he has been in the ministry. He has given more than a good account of himself as a minister of the Universalist Church and has been sought far and wide as a speaker at its conventions and in its pulpits. He is among the best known men of his church.

"Aside from his pastoral duties, Dr. McDavitt has been a good citizen of this community and has given liberally of his time and talents. He has been called upon scores of times to be the speaker before numerous organizations and always has responded willingly. Likewise many persons not of his faith have sought his services at weddings and funerals and on other occasions. He has given much time to work on a long list of boards and committees and has done the task capably and cheerfully. It is good to know that he will continue in our midst and we feel certain he will find the time to continue his civic activities."

NEW YORK STATE CONVENTION

The 128th annual meeting of New York State Convention was held in the First Universalist church at Herkimer, October 11 through 14. Attendance was excellent with the church filled at special meetings and business sessions well-attended.

Dr. Hoyt presided and was re-elected for another year as president. Addresses were given by Dr. Max A. Kapp, assistant dean, St. Lawrence Theological School, the Rev. Robert Cope, Buffalo, Dr. Emory Buck of the Methodist Publishing House, Boston, Dr. Robert Cummins. Mrs. J. Russell Bowman addressed the association of Universalist Women.

Feature of the convention was the retirement of Dr. Fred C. Leining after twenty-four years as state superintendent. He and his wife were presented with a purse of one thousand dollars by the Universalists of the state.

The new superintendent, Howard W. Gilman, will be formally installed later in the year.

A number of students attended from Canton and made a fine impression. Virginia Van Horn of Rochester, now a student of Religious Education at St. Lawrence, was presented a scholarship award of seventy-five dollars by the Association of Universalist Women.

The offering for Canton Theological School was the largest ever received, ninety-six dollars.

Rochester led with three hundred and eighty-three dollars for the N. Y. State Ministers' Fund; total was over three thousand dollars.

Trustees elected were the Rev. Lyman Achenbach, Fort Plain and Kimball Davis, Binghamton.

—AMELIA N. DUNBAR

NEW ENGLAND FEDERATED MINISTERS MID-WINTER INSTITUTE TO BE HELD AT PHILLIPS EXETER

The New England Federated Ministers Midwinter Institute for Universalist and Unitarian Ministers will be held at Phillips Exeter Academy, Exeter, New Hampshire, Monday, Tuesday, and Wednesday, December 28, 29, and 30.

The theme of the Institute will be *Immediate Goals of the Liberal Minister.* Featured speakers and discussion leaders will be Dr. James Luther Adams, Dr. Samuel H. Miller, and Dr. Myles W. Rodehaver.

Registration will be at the Unitarian Parish Hall, 10 Elm Street, Exeter, between four and five, Monday afternoon. Registration will be $3.50 and room and board ten dollars.

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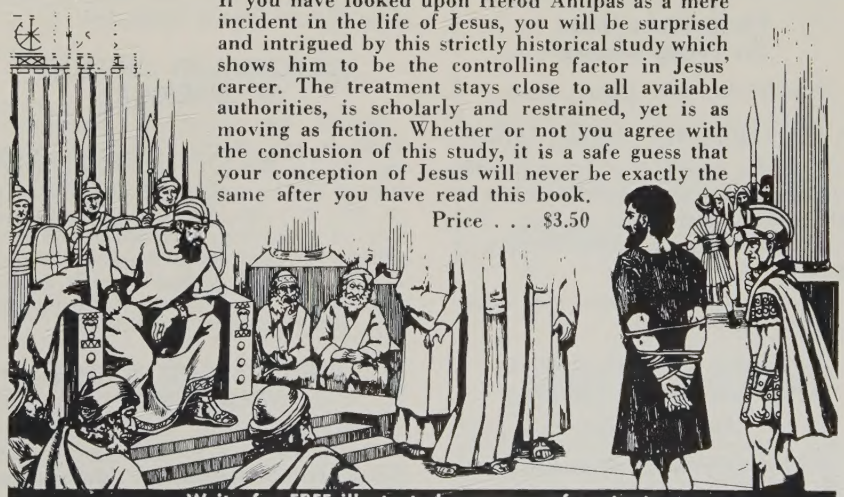

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NOTICES

CENTRAL FELLOWSHIP COMMITTEE

Approved the action of the Massachusetts Fellowship Committee in granting to Vinton B. Bowering a Letter of License as minister with the right to administer the Christian ordinances.

—ESTHER A. RICHARDSON,
Secretary
October 26, 1953

OHIO FELLOWSHIP COMMITTEE

At a meeting of the Committee at Oberlin, Ohio, October 28, 1953, the following actions were taken: acceptance of the transfer of Mr. Holly Shepherd from the Massachusetts Committee. This includes renewal of license for one year. Transfer of Rev. Frank Gentile from the Ohio Fellowship to the Michigan Fellowship. Appointment of a date for the examination of Mr. Holly Shepherd for ordination.

—HARRIET E. DRULEY, *Secretary*

OHIO FELLOWSHIP COMMITTEE

Notice is hereby given that the Committee of Fellowship of the Ohio Universalist Convention will convene at Springfield, Ohio, Thursday, December 10, 1953, at two o'clock in the afternoon, for the examination of Mr. Holly Shepherd "as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church."

—HARRIET E. DRULEY, *Secretary*
October 28, 1953

MASSACHUSETTS UNIVERSALIST CONVENTION

Notice is hereby given that the Committee of Fellowship of the Massachusetts Universalist Convention will convene at 16 Beacon Street, Boston, Massachusetts, December 8, 1953, at three o'clock, for the examination of Edward C. Dimock, Jr., "as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church."

—EARLE T. MCKENNEY, *Secretary*
October 28, 1953

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CENTRAL FELLOWSHIP COMMITTEE

Accepted the transfer from Massachusetts of Rev. Heber B. Robinson, Rev. Raymond Sabin, and Rev. Donald W. Lawson.

Approved the action of the Massachusetts Fellowship Committee in granting reciprocal fellowship to Rev. Marvin R. Green.

—ESTHER A. RICHARDSON, Secretary

October 13, 1953

MASSACHUSETTS FELLOWSHIP COMMITTEE

On October 13, 1953, the Massachusetts Committee of Fellowship voted: to recommend that Vinton B. Bowering be granted the right to administer Christian ordinances as a licentiate; to recommend Gaston M. Carrier be granted reciprocal fellowship as an ordained Unitarian minister.

—EARLE T. MCKINNEY, *Secretary*

ANNUAL MEETING, DOOLITTLE UNIVERSALIST HOME

The annual meeting of The Doolittle Universalist Home for Aged Persons, Inc. will be held at the Doolittle Universalist Home for Aged Persons, corner of Bird and Baker Streets in Foxboro, Massachusetts on Wednesday afternoon, January 27, 1954, at two o'clock.

—LOUISE P. INMAN, *Clerk*

Idleness standing in the midst of unattempted tasks is always proud. Work is always tending toward humility. Work touches the keys of endless activity, opens the infinite, and stands awe-struck before the immensity of what there is to do.

—*Phillips Brooks*

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance of Boston and vicinity will meet at Bethany Union, 256 Newbury Street, Boston, Friday, December 18, 1953, at eleven o'clock.

Following the business meeting, Alice Morse will speak on *Madonnas.* Gifts for Bethany Union will be brought to this meeting.

Luncheon, sixty cents. Reservations should be made by Monday, December 14. Call Mrs. Dumas, CO 6-0240.

—GRACE M. ELWELL, *Secretary*

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The Rev. W. J. Metz, formerly pastor of the Central Square, New York, church has served since his retirement as treasurer of the centralized school system in Central Square, being responsible for a school budget of $725,000.

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